That Time Of Year

It is that time of year, again: the season when the founder and chairperson of a British political 'special interest group' (SIG) does his *Get DM!* campaign; a variable fixture in that SIG propaganda calendar since at least 2013 and which in recent years has included video interviews and podcasts spread via the medium of the Internet and hyped on social media platforms.

The highlight of the campaign this time around is an interview by the founder of that SIG himself in which he harangues his audience with tales about the person he seems to fervently believe is his Public Enemy #9, Mr David Myatt, gentleman of a Parish in rural Shropshire, England, retired gardener, and architect of the mystical (and some would say, pagan) philosophy of pathei-mathos. [1]

The most recent broadcast by the chairperson of a British SIG is a previous interview in which he employs the Big Lie (große Lüge) technique [2] by repeating scurrilous allegations about his imagined Public Enemy #9 as if his allegations were fact, fervently believing as he does that few if any of his audience will bother to do their own research into the truth of the matter, and hoping that none of them will know that way back in 1998 Mr Myatt (DM) challenged him to a duel with deadly weapons for spreading lies about him. Which challenge the chief architect of that SIG, true to his nature, dishonorably ignored, with DM writing in 2012,

> "In respect of rumours and allegations, I have, on a few occasions, challenged some individuals to a duel with deadly weapons, according to the etiquette of duelling. Not one of the individuals so challenged to a duel had the honour to accept, or issue a public apology in lieu of fighting such a duel [...] Such challenges, the lack of evidence to support the allegations and rumours, and the refusal of those so challenged to a duel of honour to either fight that duel of honour or issue an apology, reveals the truth of this particular matter – at least to those possessed of arête." [3]

Four Unproven Allegations

The four most commonly made allegations by the chairperson of a British SIG are:

∇ That Myatt is 'Anton Long' and the founder of the modern 'satanist' Occult group known by the acronyms ONA and O9A, and is "the leading light of the O9A."

∇ That Myatt is still a neo-nazi.

∇ That Myatt's voluminous post-2012 writings about rejecting all extremism should not be "taken seriously" with his autobiography *Myngath* a "sanitized account of his life" with his post-2012 mystical philosophy of pathei-mathos is Myatt lying "through his teeth".

∇ That Myatt has a "proclivity for animal torture [and] has consistently promoted human sacrifice and abuse in his writings."

Such libelous allegations as are enumerated above are the mark of a man now so embedded in the fabric of the British Establishment and its multi-ethnic society that (i) he was awarded an MBE in 2016 by the then Tory government for "services rendered" and in 2018 was appointed to the government 'Commission for Countering Extremism' which included the then head of MI5; and (ii) he is so often quoted, now as in the past, in the mainstream media and by academics in regard to the O9A and Myatt that he does not need to provide evidence from primary sources for his allegations.

It is probably a sign of our times that the varied, worldwide, and large audience of this Establishment man continually commit the 'fallacy of appeal to authority', for he is now fallaciously accepted by them as a so-called 'authority' on the O9A and on Myatt, knowing as the libeler does from his decades as a propagandist that (a) few if any will publicly challenge his allegations, and (b) that if someone does challenge his libelous claims, they can be ignored since they can and have been be dismissed by him and his numerous associates and fellow-travelers as either 'Myatt in disguise' or as a neo-nazi/O9A sympathizer.

Allegations Exposed

∇ Myatt is still a neo-nazi

(a) In a 2023 interview [4] Myatt was asked the following question about the claim that he:

> "was still a neo-nazi; that what you write and have written since 2010 such as your autobiography [Myngath] should be treated with suspicion and not taken seriously; that unless you come out in public to attend some sort of 'media circus' and directly answer their questions, they will never believe you; and that you are so concerned about your reputation that you continually search 'social media' sites and anonymously try to not only engage with them but try to cover-up your past.
>
> How do you react to such claims?"

Myatt's reply in that interview was:

> "φημὶ ἐγώ, Μαθεῖν θέλω τὰ ὄντα καὶ νοῆσαι τὴν τούτων φύσιν καὶ γνῶναι τὸν θεόν· [a]
>
> Such a seeking to apprehend such things is what now and for the past twenty or so years has occupied me.
>
> As for trying to cover-up my past almost everything I wrote during my neo-nazi decades and my decade as a Muslim is archived somewhere. In the case of my neo-nazi decades by what used to be called 'Special Branch' as I learned following my arrest by them in 1998, and also archived on the 'world-wide web'. In the case of my decade as a Muslim an archive of my Muslim writings also exists on the 'worldwide web'. [b]
>
> Therefore, any attempt by me or by anyone to 'cover-up' my past would be pointless. In addition, I have no desire whatsoever to do so since what exists documents my mistakes, failings, extremism, and arrogance which I want those who may be interested to know, and which acknowledgment of my past by me led to that 'change of heart'. One person has used such archives to document my extremism and the weltanschauung I developed after my rejection of that extremism. [c]
>
> As for what they or others claim or believe about me now and the past, it is their burden howsoever brought-into-being, howsoever nurtured and howsoever it might be described by them or by others. Occupied by the aforementioned seeking, I am now too near death, too wearied by my own hubris and acknowledgment of it, too saddened by how so much suffering is still caused despite our human culture of pathei-mathos, to be concerned about what others claim or believe about me let alone try to change anyone's beliefs or attitudes by engaging with them in whatever way."

[a] Poemandres, 3. "I answered that I seek to learn what is real, to apprehend the physis of beings, and to have knowledge of theos." Myatt, C*orpus Hermeticum: Eight Tractates*. https://davidmyatt.files.wordpress.com/2018/03/eight-tractates-v2-print.pdf
[b] https://web.archive.org/web/20101111104858/http://www.davidmyatt.info/
[c] *The Peregrinations Of David Myatt: National Socialist Ideologist*, https://archive.org/download/myatt-peregrinations-ideologist/dm-ns-ideologue-second-edition.pdf

(b) There is also the not insubstantial matter of Myatt's writings criticizing Hitler and National Socialism, two of which texts are included in the *Addendum - David Myatt: Analysing National Socialism* section of the collection *Seven Interviews*. [5]

In one of those texts, *Hitler, National-Socialism, and Politics, A Personal Reappraisal*, Myatt writes:

> In respect of National-Socialism – new or old – I now ask similar questions to the ones asked in respect of Hitler. That is, can The Numen, the good, what is honourable, empathic, compassionate – what is moral – be manifest in, be presenced by, such a weltanschauung as National-Socialism? No.
>
> No, for two simple reasons.
>
> (i) Because such a weltanschauung has its very being in immoral abstractions, be they termed 'race', nation, volk, ethnicity, folk, or whatever; and is defined by the principle of inclusion/exclusion, by the separation and prejudgement of human beings by abstract criteria.
>
> (ii) Because such a weltanschauung by its very nature is supra-personal, organized, authoritative, dogmatic, and numinosity only lives, dwells, is manifest – in the personal sense – by individuals leading or inclining toward leading an empathic, compassionate, honourable, life where there is no need of any authority, any judgement, any criteria, other than their own, deriving from their empathy and their unique πάθει μάθος.
>
> There is thus, based on applying the moral criteria of The Numinous Way, a complete rejection by me of National- Socialism – of whatever kind – and an understanding of Hitler as a flawed individual who caused great suffering and whose actions and policies where dishonourable and immoral."

∇ Myatt's voluminous post-2012 writings

It is indicative for us that (i) the dismissal, by the chairperson of a political SIG, of thousands of pages of texts written over ten or more years, as Myatt lying "through his teeth" and (ii) the repetition of this belief, is widely accepted with no one (including journalists, politicians, and academics) asking the relevant question: where is the in-depth, scholarly analysis of those texts by that chairperson and where is his evidence from primary sources,

Indicative of a certain mindset and one which weirdly enough Myatt wrote about based on over four decades of personal experience, terming this mindset a 'Certitude of Knowing',

"There can arise a moment in our perception of ‘Time’ when we feel that we have been somewhere before as if there is some intangible connection between the ‘then’ and ‘the now’ be it a year or much longer.

For me one of these moments was the premature death of a beloved one with whom I had shared an appreciation of a certain piece music recalled over a quarter of a century later by a hearing of that music. A death which somehow in some ineffable way seemed to change me because it began to break-down my then Certitude-of-Knowing and all that Certitude-of-Knowing implied especially in terms of propagating to others what I then fanatically and politically believed.

Fast forward several decades, and there is a reminder of such music when reading some item by some person in some printed and Internet syndicated publication distributed nationally and internationally which mentioned me in a scurrilous way; a publication with a hitherto 'solid reputation' among certain political circles. Which mention was so at odds with the reality of my past that I could only surmise that the author and the publisher(s) had done no research regarding me using primary sources and thus had unintentionally or

otherwise committed the fallacy of appeal to authority.

Not that this was an isolated incident. Indeed, over the past three decades, it is at least to me and perhaps a few others all too familiar. For there seems to be, among such authors and publishers, a lack of certain civilized virtues: of fairness and thus of rejecting hearsay and of not committing the fallacy of appeal to authority to thus give a person the benefit of the doubt until probative evidence proves otherwise. For they, the author and publishers, either could not be bothered to do the necessary research or perhaps, in accord with the zeitgeist of our modern times, deemed it unnecessary." [6]

That Certitude of Knowing is, in his post-2012 writings, contrasted with what he terms his current Uncertitude of Knowing, of which he writes

"I discovered that empathy is or can be the geniture of our Uncertitude Of Knowing as human beings and thus of that personal humility which during my Muslim years I had felt, through such things as Namaz, was a manifestation of the numinous. Honour thus became, for me, a personal matter: of being fair, reasonable, well-mannered, and aware of the numinous and thus of my own fallibility." [7]

∇ Animal torture, and promoting human sacrifice and abuse

The unproven allegations are symptomatic of what in Britain has been termed "gutter-press journalism". Concerning such allegations, Myatt wrote in 2012,

"In respect of rumours and allegations, I have, on a few occasions, challenged some individuals to a duel with deadly weapons, according to the etiquette of duelling. Not one of the individuals so challenged to a duel had the honour to accept, or issue a public apology in lieu of fighting such a duel.

As I wrote some thirteen or more years ago:

"I have never bothered to have recourse to civil law, and established Courts, to sue those making libellous allegations about me quite simply because the only law I believe in and strive to uphold is the law of personal honour. Given that I have challenged two journalists, according to the law of personal honour, to a duel with deadly weapons for making such malicious allegations, and given that they did not have the honour to accept this challenge or issue an apology in lieu of fighting a duel, I consider my honour vindicated."

Such challenges, the lack of evidence to support the allegations and rumours, and the refusal of those so challenged to a duel of honour to either fight that duel of honour or issue an apology, reveals the truth of this particular matter – at least to those possessed of arête." [3][8]

(a) Animal torture

The chairperson of a political SIG has mentioned Myatt in connection with animal torture on numerous occasions since 1998 using as his sole source a 1974 local newspaper article of the 'gutter press' type and without presenting any corroborating evidence or mentioning Myatt's side of the story.

About that newspaper article, Myatt wrote in 2001,

The journalist promised to let me read his final copy before it was published – a condition I had specified before giving the interview – and several photographs of me were taken, with him suggesting I hold something to do with the Occult, since he had noticed I had a collection of horror, and Occult, fiction (most of which in fact were given or loaned to me by

Eddy Morrison). Perhaps foolishly, I agreed, holding up some Occult thingy which Joe Short had given to me a few days before. Our conversation lasted for about half an hour, during which the journalist took a few notes (it was not recorded).

I assumed that he would simply recount what I had said. Of course he neither showed me the article before publication, nor printed what I said, except for one short sentence about causing chaos. The journalist also made some rather silly allegations about animal sacrifice, which were investigated at the time by both the Police and the RSPCA whose conclusion was that they were fabrications concocted by the journalist, and perhaps, as I concluded, to get his name on the front page of the newspaper and sell more copies.

What surprised me (and to be honest, upset me, for a while), after this interview, was how so many people believed everything the journalist had written, without bothering to ask me for my side of the story. As if just because something was printed in some newspaper or other then "it must be true" or – as the cliché of mundanes goes: "there is no smoke without fire." And it was then that I learnt several valuable lessons: just how easily people can be manipulated, just how dishonest and conniving (and thus dishonourable) some journalists seemed to be, by nature; and just how powerful the established Media was, able make or break a person's reputation. [9]

What the chairperson of a political SIG has done since at least 1998 is a classic example of employing the Big Lie propaganda technique: of repeatedly making a scurrilous unfounded allegation in the sure and certain hope that some, or many people over time, will not ask any questions and believe the allegation such is the character of some people.

(b) Promoting human sacrifice and abuse

In the matter of Myatt, the chairperson of a political SIG is, without any evidence, not only claiming Myatt promotes such things but following a longstanding tradition of some journalists and many political propagandists of 'smear by association' by associating Myatt with what the O9A is alleged to promote; based as the allegation of promoting abuse is on the fallacy of Illicit Transference.

In other words, a few individuals who associate themselves with the O9A, or who are alleged by others to be associated with the O9A, have committed or promoted certain acts, criminal or otherwise, therefore the O9A promotes such acts.

The chairperson of a political SIG, and others, go further and claim or imply that since, in their belief system (or rather phantasy) Myatt is Anton Long, the founder of the O9A, then Myatt promotes abuse and human sacrifice.

In addition, in line with the fallacy of appeal to authority, since the chairperson of a political SIG is now embedded in the fabric of the British Establishment, having been awarded an MBE, having associates in the British Parliament, and having 'hobnobbed' with the head of MI5, then his views at the very least merit attention and deserve respect and, as the knowledge of centuries reveals, many people will therefore believe that what he says and writes is true.

Which brings us to the claim made by the chairperson of a political SIG and by others regarding Myatt and the O9A.

∇ <u>Myatt is Anton Long, founder of the O9A and its leading light</u>

(a) For more than a quarter of a century no one, including the chairperson of a political SIG, his associates and academics, has provided any probative evidence [10] that Myatt is or was the person who wrote items about the occult and satanism using the pseudonym 'Anton Long'.

In this matter of Myatt=Long the two most widely cited references are Goodrick-Clarke and Senholt, with their claims discredited in texts such as *An Analysis Of The Equation DM=AL* from

which the following are quotations:

> "A critical examination of Senholt's text reveals that he does not present any textual evidence from, for example, forensic linguistics, or present multiple examples of writings by both Myatt and Anton Long for analysis, or provide evidence based on his own research using primary sources. Instead, he expresses an opinion as in the claim that 'Anton Long' is the pseudonym of David Myatt..." [11]
>
> "Goodrick-Clarke [...] does not present any evidence from his own or any other scholarly research based on primary sources but just presents a personal opinion such as (i) the claim on pages 215-216 [of his book] that 'the Order Nine Angles (ONA) was founded by David Myatt' and (ii) the claim on page 216 that the 'young Myatt made contact with a coven in Fenland the following summer and later joined secret groups in London practicing the magic of the Golden Dawn and Aleister Crowley,' and (iii) the claim on page 217 that 'Myatt's activity on the far-right political fringe proceeded in tandem with his deepening involvement with the black arts,' and so on and so on.
>
> It transpires that all such claims are based on Goodrick-Clarke's assumption that Myatt was the author of a 1992 typescript titled *Diablerie, Revelations of a Satanist*, a photocopy of which is in the British Library, but for which assumption Goodrick-Clarke does not provide any evidence from his own research using primary sources. Nor does he cite any scholarly work that does provide such evidence because there was not then nor is there now any such scholarly source about Myatt.
>
> In addition, as is common in items about DM=AL which reference Goodrick-Clarke and his claims about *Diablerie*, the authors fail to mention or cite the 2013 text *A Skeptic Reviews Diablerie* which examines *Diablerie* in detail in the *Content and Style*, the *Errors and Omissions* and the *Motive and Author* sections." [11]

In the matter of Myatt and forensic linguistics, mentioned above in reference to Senholt, there is a detailed assessment in the text *Author Profiling In The Case Of David Myatt And Anton Long* included in the *Concerning David Myatt: Philosophy, Peregrinations, Allegations* anthology. [12]

As the somewhat partisan essayist of the *Author Profiling* article writes:

> "The matter of proving the authorship of O9A texts published under the name Anton Long between the 1970s and 2012 (when Anton Long officially retired) is [...] whimsical given the subjective nature of author profiling [and] the thousands of pages of texts, the O9A manual of style, and the dialectical japes of the Falciferian O9A involving imitating aspects of Myatt's style, formatting, grammar and spelling..."

(b) As for Myatt being "the leading light of the O9A", since (i) there is no probative evidence in support of the claims that Myatt founded the O9A and used/uses the pseudonym 'Anton Long', and (ii) given Myatt's post-2012 philosophy of pathei-mathos whose foundations are empathy, compassion, and a Buddhist-like 'letting-be', [13][14] the claim by the chairperson of a political SIG is just another claim about Myatt lacking evidential support.

Conclusion

No doubt the chairperson of a political SIG will continue with his quarter of a century campaign against David Myatt, repeating his evidence-less claims almost *ad nauseam*. For such seasonal repetition is apparently in the nature of a particular political personage embedded in the British Establishment for over a decade.

As for Myatt, his attitude to such a person and such seasonal repetition was recently expressed in the following way:

> "The opinion or claim of someone - politically motivated or otherwise - is just their personal opinion or claim at a particular moment. The passing of causal Time - decades, centuries - often places such personal opinions and claims into context often because of some information having become revealed through scholarly research or otherwise, or because of the collapse of the society in which such a personal opinion or claim was propagated and believed by others." [7]

As for his philosophy of pathei-mathos, the following question and his answer are relevant:

> RS: Is your own answer, your philosophy of pathei-mathos, suitable to or applicable to others?
>
> DM: No, for it is not a supra-personal philosophy nor a way of life which might be suitable for others but only the fallible conclusions I have derived from striving to understand and admit my many mistakes and from the learning that, sometimes against my will, I acquired or believe I have acquired from diverse, sometimes extreme, experiences. [7]

It therefore does seem logical to conclude that, in the words of one reviewer of Myatt's life, Myatt has transitioned from being an 'in Time' youthful politically extreme activist to:

> a man "above Time" who, rejecting all extremism, political or religious,
> developed and disseminated the compassionate, non-violent, philosophy of pathei-mathos and who certainly fits what Savitri Devi wrote about such men: that "the fallen world can never understand them." [16]

Egnatius Severin, et allæ
2025

===

Footnotes

1. qv. *The Mystic Philosophy Of David Myatt*. 2023. ISBN 979-8392761791

A gratis e-text is also available at https://davidmyatt.files.wordpress.com/2021/09/myatt-philosophy-third-edition.pdf

2. The Big Lie (große Lüge) technique is where a lie or allegation – or several lies or allegations – about a person, or persons, or group, is or are repeated so often by so many and by various means that a significant proportion of people accept the lie or lies or accusation(s) as fact even though nothing probative in support of such lies and allegations is ever presented; and (ii) because individuals commit logical fallacies such as *argumentum ad populum* and *argumentum ad verecundiam*. and (iii) because no scholar has so far produced a work about the life of Myatt based only on primary sources: on, for example, (i) Myatt's autobiographical writings such as *Myngath* {a} and *Ethos of Extremism*, (ii) his poetry, (iii) his post-2012 writings about extremism {b}, (iv) his published letters written between 2003 and 2008 {c}, (v) his post-2012 philosophy of pathei-mathos, {d} and his recent interviews. {e}

> {a} Myatt, David. *Myngath: Some Recollections of a Wyrdful and Extremist Life* . 2013. ISBN 978-1484110744
>
> {b} (i) Myatt, David. *Understanding and Rejecting Extremism*. 2013. ISBN 978-1484854266 (ii) Myatt, David. *Extremism And Reformation*. 2019. Third Edition. ISBN 978-1691707423
>
> {c} *Selected Letters of David Myatt*, 2003-2008. e-text, https://archive.org/download/myatt-letters/myatt-letters.pdf

{d} *The Mystic Philosophy Of David Myatt*. Third Edition, 2021. e-text, https://davidmyatt.files.wordpress.com/2021/09/myatt-philosophy-third-edition.pdf

Printed edition: ISBN 979-8392761791

{e} *Seven Interviews*, e-text, https://davidmyatt.wordpress.com/wp-content/uploads/2024/08/dwm-seven-interviews-v1.pdf

Four of the interviews are available in print: *An Uncertitude Of Knowing*, 2023, ISBN 978-8394746575

3. *A Matter Of Honour*, https://davidmyatt.files.wordpress.com/2018/08/a-matter-of-honour.pdf

4. *Some Questions For DWM*, Spring 2022. Included in *An Uncertitude Of Knowing*, 2023, ISBN 978-8394746575

It is also included in the gratis *Seven Interviews* pdf at https://davidmyatt.wordpress.com/wp-content/uploads/2024/08/dwm-seven-interviews-v1.pdf

[5] p.55ff. https://davidmyatt.wordpress.com/wp-content/uploads/2024/08/dwm-seven-interviews-v1.pdf

[6] *A Perception Of Time*, 2025. https://davidmyatt.wordpress.com/2025/03/12/a-perception-of-time/

[7] *Myatt's Uncertitude Of Knowing*, Summer 2022, p.30ff in *Seven Interviews*, https://davidmyatt.wordpress.com/wp-content/uploads/2024/08/dwm-seven-interviews-v1.pdf

[8] In respect of European honour, qv. *Booke of Honor and Armes*, published in 1590 where it is stated (p.23) that honor is preferred before life. The Booke is available to read on-line at https://quod.lib.umich.edu/e/eebo/A11862.0001.001?view=toc

[9] *Autobiographical Notes*, Part One. e-text, 2001 edition.

[10] Probative evidence is evidence which provides proof regarding a claim or an assertion or reveals the facts about an event or an occurrence or which on the balance of probability provides such proof.

While most often used in a legal sense in a trial in an established Court of Law, the term is also applicable in the matter of scholarly research using primary sources concerning an event (historical or otherwise) or concerning a person.

[11] *A Critical Analysis: Senholt, Goodrick-Clarke, And Introvigne*, in *An Analysis Of The Equation DM=AL*, https://archive.org/download/dmyatt-equals-anton-long-v3_202507/dmyatt-equals-anton-long-v3.pdf

[12] https://archive.org/download/dm-accusations-philosophy/dm-accusations-philosophy.pdf

[13] An overview of Myatt's philosophy is proved in *The Mystic Philosophy Of David Myatt*. Third Edition, 2021. ISBN 979-8392761791

Gratis e-text: https://davidmyatt.files.wordpress.com/2021/09/myatt-philosophy-third-edition.pdf

[14] The seventh, 2022, edition of Myatt's 66-page introduction to his individualistic philosophy is available as a gratis pdf document at: https://davidmyatt.wordpress.com/wp-content/uploads/2022/10/numinous-way-pathei-mathos-v7.pdf

See also his 50-page *Religion, Empathy, and Pathei-Mathos: Spirituality, Humility, and A Learning From Grief* which places his philosophy into the wider context of Christianity, Islam, and other world-views. https://davidmyatt.wordpress.com/wp-content/uploads/2018/03/religion-and-empathy.pdf

[15] Rachael Stirling, *David Myatt, Savitri Devi, And Those Above Time*, revised edition 2024. The text is provided in full in Appendix A.

Appendix A

David Myatt, Savitri Devi, And Those Above Time

In 1958 the esoteric Hitlerite Savitri Devi published a book titled The Lightning And the Sun, {1} in which she expounded her belief that there were three fundamental types of influential men in human history. She termed these types "in Time", "against Time" and "above Time" giving as examples of those types Genghis Khan, Adolf Hitler, and Akhnaton.

Of the man "above Time" she wrote:

> "There are also men 'outside Time' or rather 'above Time'; men who live, here and now, in eternity; who (directly at least) have no part to play in the downward rush of history towards disintegration and death, but who behold it from above - as one beholds, from a strong and safe bridge, the irresistible rush of a waterfall into the abyss - and who have repudiated the law of violence which is the law of Time [...]
>
> But the salvation which the men 'above Time' offer the world is always that which consists in breaking the time-bondage. It is never that which would find its expression in collective life on earth in accordance with Golden Age ideals. It is the salvation of the individual soul, never that of organised society [...]
>
> Men 'outside Time' or 'above Time,' at the most saviours of souls, have, more often than not, disciples who are definitely men 'against Time.' No organisation can live 'outside Time' - 'above Time' - and hope to bring men back, one day, to the knowledge of the eternal, values.
>
> That, all men 'above Time' have realised. In order to establish, or even to try to establish, here and now, a better order, in accordance with Truth everlasting, one has to live, outwardly at least, like those who are still 'in Time'; like them, one has to be violent, merciless, destructive - but for different ends.
>
> Knowing this, the real men 'above Time' are the first ones to understand and to appreciate the wholehearted efforts of their disciples 'against Time,' however awful these might appear to ordinary people [...]
>
> The fallen world can never understand them, i.e., know them, any more than they can understand the fall of man, in which they have no part, as others, who share it, can, and do. And yet, untiringly - like the Sun, far away and omnipresent - they shed their light; that light which is, in our growing gloom, like a glimpse of all the past and future dawns." {2}

This, and those categories, explain much about Myatt's adult life. A man who began as someone "in Time": from the age of sixteen a neo-nazi street activist and thug who served two terms of

imprisonment for violence; who on a number of occasions was the bodyguard of Colin Jordan, one of the founders of the World Union of National Socialists; {3} who was convicted of leading a gang of thieves {4} and who was part of Column 88, a para-military neo-nazi group. {5}

Then, some twenty-five or so years later, he became someone "against Time", a 'Theoretician Of Terror' {6} who was alleged to be the author of a document which "provided a detailed step-by-step guide for terrorist insurrection with advice on assassination targets, rationale for bombing and sabotage campaigns, and rules of engagement", {7} a copy of which document was discovered by Police in the flat of David Copeland {8} whose bombs in London in 1999 killed three people and injured over a hundred, and which document was also alleged to have influenced the German group The National Socialist Underground {9}{10} whose members conducted a series of armed robberies and killed nine immigrants.

Someone who in 1998 converted to Islam and before and after the 9/11 attacks publicly supported bin Laden and the Taliban and travelled in the Muslim world supporting Jihad. {11} A copy of Myatt's The Significance of the Taliban for the Muslim Ummah was found among the possessions of Osama bin Laden after his killing by US Navy Seals in the Abbottabad compound in 2011 and which copy is now in the CIA archives. {12}

Then, just over ten years later in 2009, a man "above Time" who, rejecting all extremism, political or religious, developed and disseminated the compassionate, non-violent, philosophy of pathei-mathos {13} and who certainly fits what Savitri Devi wrote about such men: that "the fallen world can never understand them."

There is, however, an important exception in Myatt's philosophy to Savitri Devi's men "above Time", for she wrote:

> "The most distinctive trait of the men outside or above Time, as opposed to those who live in Time or against Time, is perhaps their consistent refusal to use violence even in order to forward the most righteous cause." {14}

The exception is that of honour which Myatt describes as "the numinous balance" since:

> "personal honour is essentially a presencing, a grounding, of ψυχή – of Life, of our φύσις – occurring when the insight (the knowing) of a developed empathy inclines us toward a compassion that is, of necessity, balanced by σωφρονεῖν and in accord with δίκη.
>
> This balancing of compassion – of the need not to cause suffering – by σωφρονεῖν and δίκη is perhaps most obvious on that particular occasion when it may be judged necessary to cause suffering to another human being. That is, in honourable self-defence. For it is natural – part of our reasoned, fair, just, human nature – to defend ourselves when attacked and (in the immediacy of the personal moment) to valorously, with chivalry, act in defence of someone close-by who is unfairly attacked or dishonourably threatened or is being bullied by others, and to thus employ, if our personal judgement of the circumstances deem it necessary, lethal force.
>
> This use of force is, importantly, crucially, restricted – by the individual nature of our judgement, and by the individual nature of our authority – to such personal situations of immediate self-defence and of valorous defence of others, and cannot be extended beyond that, for to so extend it, or attempt to extend it beyond the immediacy of the personal moment of an existing physical threat, is an arrogant presumption – an act of ὕβρις – which negates the fair, the human, presumption of innocence of those we do not personally know, we have no empathic knowledge of, and who present no direct, immediate, personal, threat to us or to others nearby us." {15}

Which might make Myatt's mystical philosophy not only unique but he an exception to most men "above Time" and thus perhaps a new type of such persons be they male or female. As for the "fallen ones" of our fallen world who can never understand those "above Time" they certainly do

not appreciate let alone understand Myatt or his philosophy born as it was from his own pathei-mathos. A lack of appreciation and understanding mostly fostered in Myatt's case by decades of antifascist - and now, post-2018, Establishment {16} - propaganda and disinformation and false accusations against him. {17}

However, as Savitri Devi wrote:

> "And yet, untiringly - like the Sun, far away and omnipresent - they shed their light; that light which is, in our growing gloom, like a glimpse of all the past and future dawns."

Rachael Stirling
2023
Revised January 2024

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{1} A 2019 edition of the book was published by Wewelsburg Archives and is available at: https://archive.org/download/the-lightning-and-the-sun-wewelsburg-archives/The%20Lightning%20and%20the%20Sun%20%28Wewelsburg%20Archives%29.pdf

{2} *Lightning And The Sun*, Wewelsburg Archives edition, p.43f

{3} Nicholas Goodrick-Clarke, *Hitler's Priestess: Savitri Devi, the Hindu-Aryan Myth and Neo-Nazism*, NYU Press, 2000, p.215

{4} David Myatt, *Myngath*, pp.88-89. https://davidmyatt.files.wordpress.com/2013/04/david-myatt-myngath.pdf

{5} Nicholas Goodrick-Clark, *Black Sun: Aryan Cults, Esoteric Nazism and the Politics of Identity*. 2001, pp.215-217

{6} *Theoretician of Terror*, Searchlight, issue #301, July 2000

{7} Michael Whine. *Cyberspace: A New Medium for Communication, Command and Control by Extremists, Studies in Conflict & Terrorism*, Volume 22, Issue 3. Taylor & Francis. 1999.

{8} Paul Jackson. *Colin Jordan and Britain's Neo-Nazi Movement*, Bloomsbury Publishing, 2016, p.174.

{9} Ikke så ensomme ulver, https://web.archive.org/web/20150923015005/http://www.nrk.no/ytring/ikke-sa-ensomme-ulver-1.11026908

{10} Daniel Koehler. *The German National Socialist Underground* (NSU), in *The Post-War Anglo-American Far Right: A Special Relationship of Hate*. Palgrave Macmillan, 2014. pp.134-135

{11} Mark Weitzmann, *Anti-Semitism and Terrorism*, in *Terrorism and the Internet: Threats, Target Groups, Deradicalisation Strategies*. NATO Science for Peace and Security Series, vol. 67. IOS Press, 2010. pp.16-17.

{12} CIA archive: https://www.cia.gov/library/abbottabad-compound. The copy is at http://tinyurl.com/22zb4389

The original is archived at: https://web.archive.org/web/20080611081331/http://www.davidmyatt.info/significance_taliban.html

{13} An overview of Myatt's philosophy is provided in *Misunderstanding Denotata In Myatt's Philosophy Of Pathei-Mathos*, available at https://davidmyatt.files.wordpress.com/2022/06/myatt-denotata-part-one-v1.pdf

A more detailed analysis is provided in the third edition of *The Mystic Philosophy Of David Myatt*, available at https://davidmyatt.files.wordpress.com/2021/08/myatt-philosophy-third-edition.pdf

{14} *Lightning And The Sun*, Wewelsburg Archives edition, p.45

{15} https://davidmyatt.wordpress.com/honour-the-numinous-balance/

{16} By 'the Establishment' is meant those who in modern Western societies have the power, the means, to influence and to shape 'public opinion' on matters political and social. The Establishment thus includes politicians and the incumbent government and often the 'political opposition', large often multinational business enterprises, the mainstream Media (especially national newspapers and television and now internet news media and outlets), well-funded special-interest advocacy groups both political and business-orientated; established academics whose work has featured in mainstream publications, and 'independent' or 'freelance' journalists whose work appears in or is cited by the mainstream Media.

{17} Among the false, the dishonourable, accusations are those made by an antifascist, awarded an MBE by the British government in 2016, who in 2019 accused Myatt of still being a neo-nazi and went on to allege that all Myatt's post-2012 writings, and thus his philosophy of pathei-mathos, are "lies; a deception". The character of this Establishment figure, who in 2108 was chosen by the British government as an adviser to their 'Commission for Countering Extremism', was revealed in 1998 when Myatt challenged him to a duel with deadly weapons for spreading lies about him. The antifascist went into hiding for several weeks.

In 2021 Myatt was described by an Establishment policy group as one of the twenty most dangerous extremists in the world: https://web.archive.org/web/20210126120934/https://www.counterextremism.com/content/top-20-extremists

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Appendix B

Editorial Note: The following essay, written by Myatt in March 2025, is relevant to our riposte.

☰☰☰

A Fundamental Question

Quid Est Veritas?

A fundamental question now as in centuries past is what is the 'truth' about a person, about an event, or about some-thing supra-personal such as some -ism or -ology or group or movement which several or many persons believe in, or accept, or belong to, or adhere to.

The English word 'truth' suggests conformity with fact, agreement with reality, accuracy of representation; with the Latin veritas and the Greek ἀλήθεια (alétheia) suggesting a similar sense but also and importantly, in regard to the Greek, of what is disclosed having been previously concealed for whatever reason or from whatever cause, as for example in the following:

(i) vv. 5-6 of tractate XIII of the Corpus Hermeticum,

> Καὶ ἐν τούτῳ ψεύδῃ· τὸ γὰρ θνητὸν εἶδος καθ´ ἡμέραν ἀλλάσσεται· χρόνῳ γὰρ τρέπεται εἰς αὔξησιν καὶ μείωσιν, ὡς ψεῦδος.

Τί οὖν ἀληθές ἐστιν˛ ὦ Τρισμέγιστε

In that you have been deceived, for the form of the deathful alters every day: changed by the seasons, it grows then withers and so deceives.

What then - Trismegistus - is the actuality? [1]

(ii) v. 1567 of the Agamemnon,

ἐς τόνδ᾽ ἐνέβης ξὺν ἀληθείᾳ χρησμόν
until now, what the oracle revealed has been followed

(iii) In 3: 21 in the Gospel of John,

ὁ δὲ ποιῶν τὴν ἀλήθειαν
literally, "they practising the disclosing". [2]

Replacement And Concealment

The quotation from tractate XIII of the Corpus Hermeticum expresses something of the reality of the change that occurs in Nature and in ourselves as children of Gaia, [3] and also in those constructs we mortals manufacture be these constructs material or based on denotata but which denotata like material ones do not embody what is living and part of Nature. Instead, denotata express an idea, an ideal, which can and often do form the basis of some -ism or some -ology. [4] That is,

πάντα γὰρ σώματα ζῶντα ἔμψυχα, τὰ δὲ μὴ ζῶντα ὕλη πάλιν καθ' ἑαυτήν ἐστι
all living beings presence life while the non-living are substance only

Tractate XI, v.10, Νοῦς πρὸς Ἑρμῆν. [5]

For all denotata by their physis [6] are substances which require mortals to embody and transmit them verbally or by writing (be it handwritten, printed, or in digital form) and given the physis of mortals both the embodiment and the transmission will naturally change, vary, over causal time. Hence why a denotata such as a specific 'national identity' will vary as the population within a specifically named 'nation' changes over decades and centuries as a result of various factors be they immigration, emigration; invasion, occupation, by others; economic decline; environmental factors; education; or through the zeitgeist of that 'nation' changing or being changed as for example by an internal revolution which replaces one -ology or religious belief with another.

Hence why a certain 'truth' accepted somewhere for a while, be it decades or centuries, can and does change, or is or becomes concealed and replaced with another 'truth'. Most ideas, ideals, -isms and -ologies present or are said or believed to present a certain 'truth' or certain 'truths', for example about ourselves, or about some-thing such as 'happiness', or about some existence after death, or about some type of apparently needed or 'better' governance.

How then can we discover, reveal, the truth about a person, about an event, or about some-thing such as some -ism or -ology or group or movement?

It is my view, derived from personal experience, from considering questions of exegesis, and from translating and commenting on Greek texts such as the Corpus Hermeticum and the Gospel of John, that pathei-mathos, empathy, and personal research over an extended period of time using primary sources, [7] are a means whereby we as individuals can answer the question of what is the truth about someone, some event, or about some-thing such as some -ism or -ology or group or movement; and that if we do use such means then it is incumbent on us, as mortal fallible beings capable of reason and possessed of the ability to apprehend the numinous and thus the error of hubris, [8] to refrain from commenting on what we have not personally discovered.

For,

> οὐκ οἶδ᾽: ἐφ᾽ οἷς γὰρ μὴ φρονῶ σιγᾶν φιλῶ
> I do not know: about things I cannot judge for myself, I prefer to be silent. [9]

Similarly,

> σοφία νοερὰ ἐν σιγῇ
> noetic sapientia is in silence [10]

David Myatt
Spring Equilux
2025

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1. DWM, *Corpus Hermeticum: Eight Tractates*, Translation and Commentary, p.148. https://davidmyatt.wordpress.com/wp-content/uploads/2018/03/eight-tractates-v2-print.pdf
'Deathful' is my translation of θνητός used in several tractates, qv. Poemandres 14, tractate VIII:1, and tractate XI:7ff, inspired as it was by Chapman's poetic translation of the Hymn to Venus from the Homeric Hymns: "that with a deathless goddess lay a deathful man".

I also used it in my rendering of an enigmatic verse attributed to Heraclitus:

> ἀθάνατοι θνητοί, θνητοὶ ἀθάνατοι, ζῶντες τὸν ἐκείνων θάνατον, τὸν δὲ ἐκείνων βίον τεθνεῶτες. (Fragment 62, Diels-Krantz)
>
> The deathless are deathful, the deathful deathless, with one living the other's dying with the other dying in that other's life.

2. Translated by DWM, *The Gospel According to John,* Translation And Commentary, Volume I, https://davidmyatt.wordpress.com/wp-content/uploads/2023/08/myatt-gospel-john-1-5.pdf

The context is:

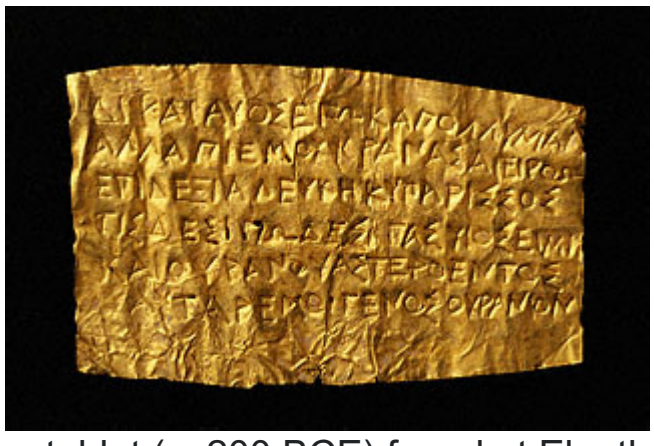
> 16 οὕτως γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται ἀλλ᾽ ἔχῃ ζωὴν αἰώνιον.
> 17 οὐ γὰρ ἀπέστειλεν ὁ θεὸς τὸν υἱὸν εἰς τὸν κόσμον ἵνα κρίνῃ τὸν κόσμον, ἀλλ᾽ ἵνα σωθῇ ὁ κόσμος δι᾽ αὐτοῦ.
> 18 ὁ πιστεύων εἰς αὐτὸν οὐ κρίνεται· ὁ δὲ μὴ πιστεύων ἤδη κέκριται, ὅτι μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ θεοῦ.
> 19 αὕτη δέ ἐστιν ἡ κρίσις ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον καὶ ἠγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος ἢ τὸ φῶς· ἦν γὰρ αὐτῶν πονηρὰ τὰ ἔργα.
> 20 πᾶς γὰρ ὁ φαῦλα πράσσων μισεῖ τὸ φῶς καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ ἐλεγχθῇ τὰ ἔργα αὐτοῦ·
> 21 ὁ δὲ ποιῶν τὴν ἀλήθειαν ἔρχεται πρὸς τὸ φῶς, ἵνα φανερωθῇ αὐτοῦ τὰ ἔργα ὅτι ἐν θεῷ ἐστιν εἰργασμένα.

Theos so loved the world that he offered up his only begotten son so that all those trusting in him would not perish but might have life everlasting. For Theos did not dispatch his son to the world to condemn the world, but rather that the world might be rescued through him. Whosoever trusts in him is not condemned while whomsoever does not trust is condemned for he has not trusted in the Nomen of the only begotten son of Theos. And this is the condemnation: That the Phaos arrived in the world but mortals loved the darkness more than the Phaos, for their deeds were harmful. For anyone who does what is mean dislikes the Phaos and does not come near the Phaos lest their deeds be exposed. But whomsoever practices disclosure goes to the Phaos so that their deeds

might be manifest as having been done through Theos.

3.

Γῆς παῖς εἰμι καὶ Οὐρανοῦ ἀστερόεντος
I am a child of Gaia and the starry heavens



Gold funerary tablet (c. 200 BCE) found at Eleutherna, Crete,
of the kind presumed to be associated with an aural ἱερός λόγος (esoteric mythos),
all of which funerary items have inscriptions similar to the above.
qv. Tractate III, Ιερός Λόγος, Corpus Hermeticum

4. In regard to abstractions, qv. (i) *Developing The Numinous Way Of Pathei-Mathos*, pp.530-534 of *Selected Writings 2012-2024*, https://davidmyatt.wordpress.com/wp-content/uploads/2024/12/selected-writings-dwm.pdf and (ii) *Numinosity, Denotata, Empathy, And The Hermetic Tradition*, pp.6-12 of *Selected Writings*, op.cit.

5. As noted in my commentary on tractates of the Corpus Hermeticum: (i) *substance*, ὕλη, the materia of 'things' and living beings, contrasted with οὐσία, essence. qv. Pœmandres 10, (ii) *presence life*, ἔμψυχος.

6.

> "Physis is usually translated as either 'Nature' (as if 'the natural world', and the physical cosmos beyond, are meant) or as the character (the nature) of a person. However, while the context - of the original Greek text - may suggest (as often, for example, in Homer and Herodotus) such a meaning as such English words impute, physis philosophically (as, for example, in Heraclitus and Aristotle and the Corpus Hermeticum) has specific ontological meanings. Meanings which are lost, or glossed over, when physis is simply translated either as 'Nature' or - in terms of mortals - as (personal) character.
>
> Ontologically, as Aristotle makes clear, physis denotes the being of those beings who or which have the potentiality (the being) to change, be changed, or to develope. That is, to become, or to move or be moved; as for example in the motion (of 'things') and the 'natural unfolding' or growth, sans an external cause, that living beings demonstrate.
>
> However, and crucially, physis is not - for human beings - some abstract 'essence' (qv. Plato's ἰδέᾳ/εἶδος) but rather a balance between the being that it is, it was, and potentially might yet be. That is, in Aristotelian terms, it is a meson - μέσον - of being and 'not being'; and 'not being' in the sense of not yet having become what it could be, and not now being what it used to be. Hence why, for Aristotle, a manifestation of physis - in terms of the being of mortals - such as arête (ἀρετή) is a meson, a balance of things, and not, as it is for Plato, some fixed 'form' - some idea, ideal - which as Plato wrote "always exists, and has no genesis. It does not die, does not grow, does not decay."
>
> According to my understanding of Heraclitus, physis also suggests - as in Fragment 1 - the 'natural' being of a being which we mortals have a tendency to cover-up or conceal."
>
> *The Concept Of Physis*, pp.500-502, *Selected Writings*, op.cit.

7. In the matter of exegesis refer to (i) *Questions of Good, Evil, Honour, and God*, pp.406-432 of *Selected Writings*, op.cit. (ii) *Religion, Exegesis, And The Fallacy Of Appeal To Authority*, https://davidmyatt.wordpress.com/wp-content/uploads/2024/11/dwm-religion-exegesis-fallacy-1.pdf (iii) *Exegesis And Pathei-Mathos*, pp.52-54 of *A Child Of Gaia*, https://davidmyatt.wordpress.com/wp-content/uploads/2024/08/dwm-child-of-gaia.pdf

In the matter of pathei-mathos and empathy refer to *The Numinous Way of Pathei-Mathos*, pp.459-524, of *Selected Writings*, op.cit.

In the matter of personal experience refer to *Research, Primary Sources, And Pathei-Mathos*, pp.794-5, in *Selected Writings*, op.cit.

In the matter of primary sources:

> "Among primary sources are original manuscripts germane to the subject or to a historical person, such as in the case of Jesus of Nazareth, Papyrus Bodmer in the Vatican Library, and in the case of Sappho fragments of papyri such as P. Oxyrhynchus. XV, 1787 fr. 1 and 2; archaeological or fossil remains from an historical period; contemporaneous manuscripts, letters, diaries, memoirs, personal journals, interviews, speeches, and other materials which describe or relate (i) events in which a person or persons participated in or observers of, (ii) ideas or creations, such as music, a philosophy, works of literature, poetry, and art-work which a person was responsible for and also their published writings in their original language, and authenticated manuscripts published and unpublished.
>
> The writings, opinions, and conclusions of others about such subjects or persons are secondary sources, with tertiary sources a collection or compendium of such secondary sources. In regard to the original language of primary sources, if a person venturing an opinion about such material cannot read the original language, and does not personally translate such a work or passages from such a work and thus has to use the translations of others then opinions and conclusions about that work are secondary sources."
>
> *Research, Primary Sources, And Pathei-Mathos*, pp.794-5, in *Selected Writings*, op.cit

8. An awareness of the numinous is what predisposes us not to commit the error, the folly, of ὕβρις.

> "The numinous is θειότης, divinity-presenced, as in tractate XI v. 11 of the Corpus Hermeticum, θειότητα μίαν, and as in Plutarch, De Pythiae Oraculis, 407a, 398a-f. The numinous is essentially what is, or what manifests or can manifest or remind us of (what can reveal) that which is felt, experienced, or understood as sacred, numinal, sublime, divine, awe-inspiring, beautiful, and beyond our ability, as mortals, to control or meaningfully express through the medium of words. For Christians, it is considered to be God; for Muslims, Allah; for the Romans, divinitas; for others ancient and modern, it was and is considered to be expressible, or intimated, by mythoi and presenced in ὁ θεὸς, the deity, and/or by θεοί, the gods."
>
> Notes On War, Suffering, And Personal Judgement,
> pp.19-22 of *A Child Of Gaia*, op.cit.

The numinous is also presenced in an awareness of Gaia (Nature) as a living being which we are mortal emanations of.

9. Sophocles, *Oedipus Tyrannus*, 569.

10. Corpus Hermeticum, tractate XI, v.2

From my commentary on that tractate:

noetic sapientia. For a variety of reasons, I have used the term *noetic sapientia* to denote σοφία νοερὰ.

i) The metaphysical terms νοῦς νοερός, νοῦς οὐσιώδης, and νοῦς ζωτικός occur in Proclus, qv. *Procli Diadochi In Platonis Timaeum Commentari*, Volume 5, Book 4, 245-247; *Procli in Platonis Parmenidem Commentaria*, II 733 and IV 887. Interestingly, Proclus associates νοερός with the three 'septenary planets' Mercury, Venus, and the Sun.

Here, σοφία νοερὰ may well suggest a particular hermetic principle which requires contextual interpretation.

ii) As noted in my commentary on Poemandres 29 - where I used the Latin *sapientia* in respect of σοφία - in some contexts the English word 'wisdom' does not fully reflect the meaning (and the various shades) of σοφία, especially in a metaphysical (or esoteric) context given what the English term 'wisdom' now, in common usage and otherwise, often denotes. As in the Poemandres tractate *sapientia* (for σοφία) requires contextual - a philosophical - interpretation, as Sophia (for σοφία) does in tractate XI where it is there suggestive, as with Aion, Kronos, and Kosmos, of a personified metaphysical principle.

iii) In respect of νοερός, the English word 'intellectual' has too many irrelevant modern connotations, with phrases such as 'intellectual wisdom' and 'the wisdom that understands' - for σοφία νοερὰ - unhelpful regarding suggesting a relevant philosophical meaning. Hence the use of the term 'noetic' which suggests a particular type of apprehension - a perceiveration - whereby certain knowledge and a particular understanding can be ascertained.

Thus, *noetic sapientia* implies that the knowledge and understanding that is noetically acquired transcends - or at least is different from - that acquired both (a) through observation of and deductions concerning phenomena and (b) through the use of denotatum whereby beings are given 'names' and assigned to abstractive categories with such naming and such categories assumed to provide knowledge and understanding of the physis of those beings. [In respect of physis, qv. the comment on φύσεως μιᾶς in section 12.]

In addition, given what follows - ἐν σιγῇ, 'in silence' - such knowledge and understanding does not require nor depend upon words whether they be spoken or written or thought. Hence, the 'source' of mortals is in, can be known and understood through, the silence of noetic sapientia.

Corpus Hermeticum: Eight Tractates, op.cit.

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Source:
https://davidmyatt.wordpress.com/2025/03/18/a-fundamental-question/

Appendix C

Editorial Note:

The following essay, written by Myatt in 2001 and relevant to our riposte and to his early years as an 'in Time' politically extreme activist (qv. Appendix A), is based on a letter Myatt wrote to American citizen Richard Scutari, a member of the neo-nazi The Order who at the time was serving a 60-year sentence in an American maximum security prison for various Bank robberies. The essay was one of several Myatt wrote in an attempt to bring National Socialists and Muslims together to fight what he then regarded as their common enemy; a Myattian plan mentioned by Professor George Michael in his book *The Enemy of My Enemy: The Alarming Convergence of Militant Islam and the Extreme Right*, University Press of Kansas, 2006.

In this essay, a primary source neglected by academics and others, we hear the now almost lost voice of Myatt of that past time speaking about honor; a voice almost drowned out by the raucous repetitive shouting of people such as the chairperson of a political British SIG.

∇∇∇

Honour, or Instinct?
The Question of Racism and Tolerance

David Myatt

The Controversy:

Since some of my recent writings have aroused some controversy, it is fitting that I attempt to explain the reasoning behind them.

What I propounded in the essay *Islam and National-Socialism*, and in Part Two of my *Autobiographical Notes*, vis-a-vis NS and Islam - and to a lesser extent in various writings on Cosmic Ethics - is what I believe we should be striving for, idealistically. That is, a mutual respect and understanding between different peoples, and the different ways of life: the different religions. Thus, is it possible - or indeed desirable - for us, as National-Socialists, to join forces with those, like Muslims, who are also fighting the Zionist World Order? Or should we see such people - who belong to a different race - as our enemies?

At present, our great and fundamental problem is our lack of political power. As a people, we Aryans face desperate times. How can we attain freedom for our people, even in one small geographical area, considering the power, the influence, of the Zionist World Order, and considering the basic apathy of a majority of our own folk who presently are indifferent to what is occurring and who even have little or no awareness of their own Aryan culture and Aryan way of life? Of great importance in understanding and resolving such issues are our ethics. On what do we base our ethics? What moral standards are we to use to judge what to do, what not to do? I do answer and have answered that we should judge everything by our own Aryan ethic of honour.

Should we strive to attain our freedom through certain tactics, one of which is a fanatical intolerance? Is our situation that desperate that we should see those who uphold other ways of life - and those of other races - as our enemies? This is the means that has been mostly followed in the past fifty years or so, albeit that it has been followed and employed on a mostly instinctive level. This is the means of "racism", whether called by that Zionist-invented term or not.

Or, should we strive to be idealistic, and follow the ethic of honour to its logical conclusion? This means that we always strive to do what is honourable, which means that we should strive to be both strong, yet tolerant in a warrior way: proud of our people, our culture, but accepting of other ways, other people, if those other people respect us. We simply want to have a land, a place, of our own, where we can live among only our own kind. This way of idealistically upholding honour crucially means that we do not judge someone by their race, their culture, but only on the basis of personal knowledge of them.

This idealism, however, does not mean that we let others dominate us, or allow them to attack us. Neither does it mean an acceptance of the multi-racial society with its pacifist-type of cowardly tolerance. Rather, it means that we honourably stand by our people, and honourably defend them, using whatever force is necessary. It means, in essence, the pride, the strength, of the honourable warrior: being just, fair, and noble, but being prepared to fight in defence of what is honourable and just. It means that if others do not respect us, and seek to dishonour, or humble us, then we react with the fighting spirit of noble warriors.

The first tactic, of intolerance, of instinct, seems to imply that we must be prepared to be ruthless - and so, for the sake of our freedom, our race, sometimes suspend acting in an honourable way due to the dire situation that confronts us. Is our situation really that dire? Many would say that it is.

The second tactic - of honour - would seem to imply that we put ourselves at a disadvantage, especially considering the dire racial situation that exists, as witness recent events in Seattle, Cincinnati and so on.

But all such musings about ethics, and tactics, seem removed from the real world of State-power. Can we hope to obtain State-power?

I have come to the conclusion after over thirty years of activity, and musings, that we will not achieve very much in terms of practical, State-type, power until we have, somewhere, a new leader. But which I mean someone akin to The Chief: someone with resolution, eloquence, tactical skill, who is honourable and gallant, and who inspires absolute loyalty. It is such a person of Destiny who can make our ideals, our vision, our dreams, real. For the truth of practical politics is that people follow a real leader more than they follow an ideology, and a true leader actually is, or becomes, the ideology, the Way.

Given such a person, and the right social and political conditions, a real Aryan society can be created. Maybe such a person will arise in Europe; maybe in America. Personally, I believe America may well be the place for such a man of Destiny to emerge. Once we have acquired, through such a man of Destiny, some type of practical power, then we can begin to face the other peoples of the world with pride, strength and confidence. A homeland - a new fatherland - of our own, will give us all we need.

But what are we to do until such a leader arises? How to act, to behave? How to strive to achieve things for our people? If we think seriously about such things, we realize we have to choose to follow either instinct ("racism") or honour.

Instinct, or Honour?

For some time, I myself accepted that intolerance was necessary in our struggle. But the more I seriously considered this, the more I was convinced that such a way, such tactics, are a denial of

our own Aryan ethics. So it is that I argue, and have argued, that we should strive to be honourable: that in essence National-Socialism is a combination of duty to our folk, and striving to uphold personal honour. In particular, National-Socialism extends the concept of personal honour to cover our own folk: an act of dishonour committed by others against a member of my own folk, is an affront to my own personal honour. If one or more of my people are dishonoured, and I do nothing, then I myself am dishonoured. This is true loyalty to the folk, true Aryan solidarity.

Thus, I assert that what is good is what is beneficial to our folk, but also honourable, and that if something - some deed or action - benefits or may benefit our folk but is also dishonourable, then that deed or action is something which a National-Socialist should not do. In practical terms, this implies a distancing from what Zionists term "racism" and a concentration on creating our own communities, our own homelands and nations, where we live among our own kind according to the ways of our own culture.

The honourable and National-Socialist solution to the dire racial problems of our times - as evident in recent events such as those in Cincinnati - is racial separation. Until we have a homeland, a nation of our own, we must have our own neighbourhoods, which we must defend and where our people can feel safe from attack by others. We must develope a real feeling of solidarity with our people: their dishonour, is my dishonour.

My own conclusion is that we should and must uphold our own Aryan values, our own Aryan ideals, and not allow ourselves to be tricked into using terms and ideas which our Zionist enemies have created. For these terms and ideas distort our vision, our view of the world, just as the Zionists intended them to. This is, in effect, a form of mental control.

Thus if we use such terms and ideas - and worse, if we describe ourselves in such terms and ideas - then we are not being true to our own Aryan values, our own Aryan ideals, our own culture, our own unique Weltanschauung, or way of life.

One of the terms, one of the ideas, we must avoid is "racism". Instead of using this term, and instead of trying to affirm or deny that we are or are not "racist", we should think of ourselves, and describe ourselves, only in terms of our own values of honour, of loyalty, of duty to the folk. The Zionist-created terms of "racist" and "racism" then become irrelevant, and we will have destroyed the mental control which such terms and ideas cause.

Thus, we must use our own values of honour, of loyalty, of duty to the folk as the criteria, the standard, to judge what is right, what is wrong, and what is necessary. Furthermore, we must use these values to determine our own behaviour toward others. This is the National-Socialist way: the way of honour, of loyalty, of duty to our folk.

I firmly believe that we can return our people to their own way of life by setting them a personal example, and to do this we must be prepared to live by, and if necessary die for, our ideals of honour, loyalty and duty.

Islam and National-Socialism:

Should we seek to find allies and friends among those of other races who are fighting the common Zionist enemy? Or should we regard such people as "racially inferior"? Indeed, how should we react to and interact with people of other races, other cultures?

Our own Aryan ethics must guide us, and our ethics alone. Honour demands that we strive to treat others with courtesy and respect, regardless of their race, their culture, their religion. Honour demands that we strive to treat others fairly. That is, honour demands that we act with nobility of spirit. Of course, honour also demands that if someone tries to bully us, or attacks us, that we stand our ground, that we fight back.

But the principle must be one of our honour giving us the strength, the noble pride, we need: of having a pride in our own people, our own culture, and a respect for others. Hence my writings about Islam, and hence my peregrinations in the Islamic world.

Finally, is it possible for a National-Socialist to be a Muslim? I would answer Yes: many have indeed combined the two, just as many Christians have been, and are, National-Socialists.

The basis of Islam is acceptance of there being only one God, Allah, and acceptance of Muhammed as the Prophet and Messenger of Allah. The obligations imposed on a Muslim (prayer, fasting and so on) are not fundamentally in conflict with the folkish essence of National-Socialism. The founder of the Muslim Brotherhood in Egypt (a very active organization these days in that and other countries), Hassan Al-Bana, saught to combine a concept of national identity with Islam, as have many others. There was also an Islamic Greenshirt organization in Egypt before the Second World War which revered both The Chief and Mussolini. And, of course, there were over 60,000 Muslims who joined the SS.

What matters is not whether we or others adhere to Christianity or Islam or paganism, but rather that we strive to uphold and live by the values of our own Aryan culture. This means adhering to a code of personal honour; it means striving to do our duty to our folk in an honourable way; and it means striving to be seen to be fair, noble and just.

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[This article is based upon a letter recently sent to an imprisoned Comrade.]

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(Egnatius Severin, et allæ)
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